



In the name of Allah: the Compassionate, the Merciful

سورة العاديات

AL-`ADIYAT

Name

The Surah has been so entitled after the word *al `adiyat* with which it opens.

Period of Revelation

Whether it is a Makki or a Madani Surah is disputed. Hadrat Abdullah bin Masud, Jabir, Hasan Basri, Ikrimah, and Ata say that it is Makki. Hadrat Anas bin Malik, and Qatadah say that it is Madani; and from Hadrat Ibn Abbas two views have been reported, first that it is a Makki Surah, and second that it is Madani. But the subject matter of the Surah and its style clearly indicate that it is not only Makki but was revealed in the earliest stage of Makkah.

Theme and Subject Matter

Its object is to make the people realize how evil man becomes when he denies the Hereafter, or becomes heedless of it, and also to warn them that in the Hereafter not only their visible and apparent deeds but even the secrets hidden in their hearts too will be subjected to scrutiny.

For this purpose the general chaos and confusion prevailing in Arabia, with which the whole country was in turmoil, has been presented as an argument. Bloodshed, loot and plunder raged on every side. Tribes were subjecting tribes to raids, and no one could have peaceful sleep at night from fear that some enemy tribe might raid his settlement early in the morning. Every Arab was fully conscious of this state of affairs and realized that it was wrong. Although the plundered bemoaned his miserable, helpless state and the plunderer rejoiced, yet when the plunderer himself was plundered, he too realized how abject was the condition in which the whole nation was involved. Referring to this very state of affairs, it has been said: Unaware of the second life after death and his accountability before God in it, man has become ungrateful to his Lord and Sustainer. He is using the powers and abilities given by God for perpetrating tyranny and pillage; blinded by the love of worldly wealth he tries to

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obtain it by every means, however impure and filthy, and his own state itself testifies that by abusing the powers bestowed by his Lord he is being ungrateful to Him. He would never have behaved so, had he known the time when the dead will be raised from the graves, and when the intentions and motives with which he had done all sorts of deeds in the world, will be exposed and brought out before everyone to see. At that time the Lord and Sustainer of men shall be well informed of what one had done and what punishment or reward one deserved.

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وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾

		With panting	ضَبْحًا	By the (steeds) that run	وَالْعَادِيَاتِ
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Translit	Wa Al-`Ādiyāti Dabḥāan				
AhmedAli	ان گھوڑوں کی قسم جو ہانپتے ہوئے دوڑتے ہیں				
Jalandhry	ان سپیٹ دوڑنے والے گھوڑوں کی قسم جو ہانپ اٹھتے ہیں				
YusufAli	By the (Steeds) that run, with panting (breath),				
M.Khan	By the (steeds) that run, with panting.				
Pickthal	By the snorting coursers,				
Shakir	I swear by the runners breathing pantingly,				

فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾

		(with) a flint	قَدْحًا	Striking sparks of fire	فَالْمُورِيَاتِ
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Translit	Fālmūriyāti Qadhāan				
AhmedAli	پھر (پتھر پر) ناپ مار کر آگ جھڑتے ہیں				
Jalandhry	پھر (پتھروں پر نعل) مار کر آگ نکالتے ہیں				
YusufAli	And strike sparks of fire,				
M.Khan	Striking sparks of fire (by their hooves),				
Pickthal	Striking sparks of fire				
Shakir	Then those that produce fire striking,				

فَالْمُغِيرَاتِ صُبْحًا ﴿٣﴾

		At dawn	صُبْحًا	And scouring to the raid	فَالْمُغِيرَاتِ
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Translit	Fālmughīrāti Ṣubḥāan				
AhmedAli	پھر صبح کے وقت دھاوا کرتے ہیں				
Jalandhry	پھر صبح کو چھاپہ مارتے ہیں				
YusufAli	And push home the charge in the morning,				
M.Khan	And scouring to the raid at dawn.				
Pickthal	And scouring to the raid at dawn,				
Shakir	Then those that make raids at morn,				

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فَأَثَرُنْ بِهِ نَقْعًا ﴿4﴾

dust	نَقْعًا	In it	بِهِ	And they raise	فَأَثَرُنْ
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Translit	Fa'atharna Bihi Naq`āan				
AhmedAli	پھر اس وقت غبار اڑاتے ہیں				
Jalandhry	پھر اس میں گرد اٹھاتے ہیں				
YusufAli	And raise the dust in clouds the while,				
M.Khan	And raise the dust in clouds the while,				
Pickthal	Then, therewith, with their trail of dust,				
Shakir	Then thereby raise dust,				

فَوْسَطْنْ بِهِ جَمْعًا ﴿5﴾

Into the midst (of the foe)	جَمْعًا	(with it)	بِهِ	and penetrate forthwith	فَوْسَطْنْ
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Translit	Fawasaṭna Bihi Jam`āan				
AhmedAli	پھر اس وقت دشمنوں کی جماعت میں جا گھستے ہیں				
Jalandhry	پھر اس وقت دشمن کی فوج میں جا گھستے ہیں				
YusufAli	And penetrate forthwith into the midst (of the foe) en masse—				
M.Khan	Penetrating forthwith as one into the midst (of the foe);				
Pickthal	Cleaving, as one, the centre (of the foe),				
Shakir	Then rush thereby upon an assembly:				

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿6﴾

To his Lord	لِرَبِّهِ	Man	الْإِنْسَانَ	Verily	إِنَّ
				(is) ungrateful	لَكَنُودٌ

Translit	'Inna Al-'Insāna Lirabbihi Lakanūdun				
AhmedAli	بے شک انسان اپنے رب کا بڑا ناشکرا ہے				
Jalandhry	کہ انسان اپنے پروردگار کا احسان ناشناس (اور ناشکرا) ہے				
YusufAli	Truly Man is, to his Lord, ungrateful;				
M.Khan	Verily, man (disbeliever) is ungrateful to his Lord;				
Pickthal	Lo! man is an ingrate unto his Lord				

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Shakir	Most surely man is ungrateful to his Lord.
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وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾

That	ذَٰلِكَ	To	عَلَىٰ	And verily he	وَإِنَّهُ
				(is) witness	لَشَهِيدٌ

Translit	Wa 'Innahu `Alá <u>Dhālika</u> Lashahīdun
AhmedAli	اور بے شک وہ اس بات پر خود شاہد ہے
Jalandhry	اور وہ اس سے آگاہ بھی ہے
YusufAli	And to that (fact) he bears witness (by his deeds);
M.Khan	And to that he bears witness (by his deeds);
Pickthal	And lo! he is a witness unto that;
Shakir	And most surely he is a witness of that.

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾

(of) wealth	الْخَيْرِ	In the love	لِحُبِّ	And verily he	وَإِنَّهُ
				(is) violent	لَشَدِيدٌ

Translit	Wa 'Innahu Lihubbi Al- <u>Khayri</u> Lashadīdun
AhmedAli	اور بے شک وہ مال کی محبت میں بڑا سخت ہے
Jalandhry	وہ تو مال سے سخت محبت کرنے والا ہے
YusufAli	And violent is he in his love of wealth.
M.Khan	And verily, he is violent in the love of wealth
Pickthal	And lo! in the love of wealth he is violent.
Shakir	And most surely he is tenacious in the love of wealth.

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾

When	إِذَا	He know	يَعْلَمُ	Does not	أَفَلَا
(is) in	فِي	What/that	مَا	Will be brought out	بُعْثِرَ
				The graves	الْقُبُورِ

Translit	'Afalā Ya `lamu 'Idhā Bu`thira Mā Fī Al-Qubūri
AhmedAli	پس کیا وہ نہیں جانتا جب اکھاڑا جائے گا جو کچھ قبروں میں ہے

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Jalandhry	کیا وہ اس وقت کو نہیں جانتا کہ جو (مردے) قبروں میں ہیں وہ باہر نکال لیے جائیں گے
YusufAli	Does he not know— when that which is in the graves is Scattered abroad
M.Khan	Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)?
Pickthal	Knoweth he not that, when the contents of the graves are poured forth
Shakir	Does he not then know when what is in the graves is raised,

وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾

In	في	Which / that	ما	And shall be made known	وَحُصِّلَ
				The breasts	الصُّدُورِ

Translit	<i>Wa Huṣṣila Mā Fī Aṣ-Ṣudūri</i>
AhmedAli	اور جو دلوں میں ہے وہ ظاہر کیا جائے گا
Jalandhry	اور جو (بھید) دلوں میں ہیں وہ ظاہر کر دیئے جائیں گے
YusufAli	And that which is (locked up) in (human) breasts is made manifest—
M.Khan	And that which is in the breasts (of men) is made known?
Pickthal	And the secrets of the breasts are made known,
Shakir	And what is in the breasts is made apparent?

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

With them	بِهِمْ	Their Lord	رَبَّهُمْ	Verily	إِنَّ
		(will be) Well-Acquainted	لَّخَبِيرٌ	That Day	يَوْمَئِذٍ

Translit	<i>'Inna Rabbahum Bihim Yawma'idhīn Lakhabīrun</i>
AhmedAli	بے شک ان کا رب ان سے اس دن خوب خبردار ہوگا
Jalandhry	بے شک ان کا پروردگار اس روز ان سے خوب واقف ہوگا
YusufAli	That their Lord had been well-acquainted with them, (even to) that Day?
M.Khan	Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds).
Pickthal	On that day will their Lord be perfectly informed concerning them.
Shakir	Most surely their Lord that day shall be fully aware of them.